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FOREIGN MISSIONS

OF THE

Presbyterian Church in Canada.

NEW HEBRIDES,
TRINIDAD AND DEMERARA,
KOREA.
OTHER MISSIONS.

HALIFAX :
NOVA SCOTIA PRINTING COMPANY.

1899.

FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN CANADA.

OUR NEW HEBRIDES MISSION,

BY ROBERT MURRAY.

OUR MISSION TO THE EAST INDIANS
OF TRINIDAD, DEMERARA, ETC.,

BY REV. A. FALCONER.

OUR KOREAN MISSION,

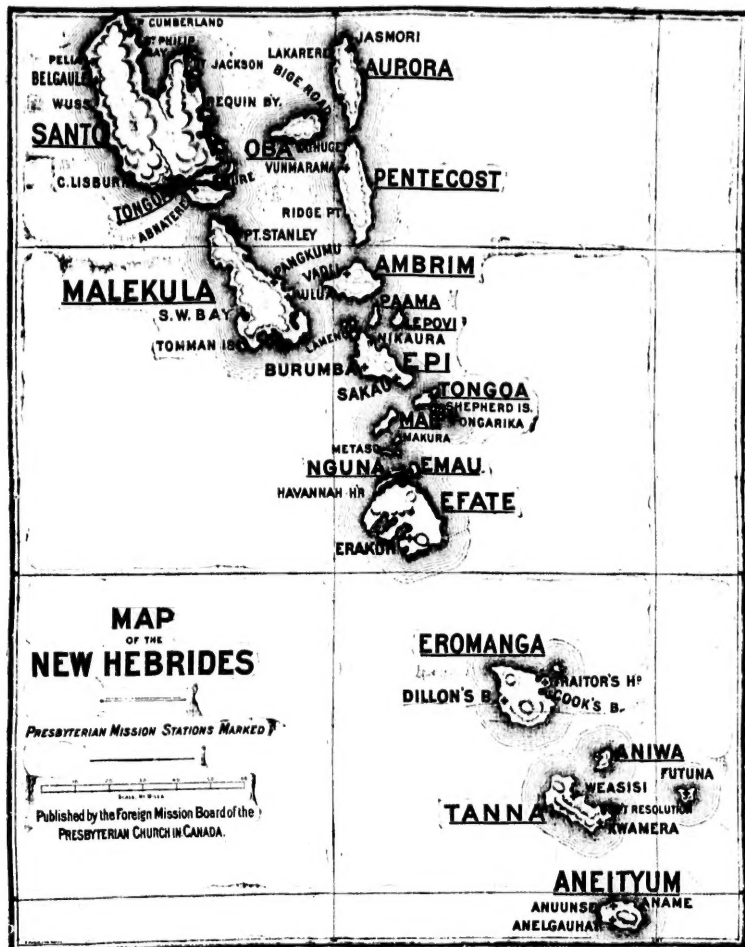
BY REV. P. M. MORRISON, D.D.

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NEW HEBRIDES MISSION.

BY ROBERT MURRAY.

AT Pictou, on the 11th July, 1844, the Synod of the Presbyterian Church of Nova Scotia appointed a Committee or Board of Foreign Missions. That Board held its first meeting on 17th July, 1844. The Synod of 1845 authorized the selecting of a field; and the Board on the 24th September selected Western Polynesia. At the same meeting the offer of Rev. John Geddie, to go forth as a missionary to the heathen, was accepted. On the 30th of November, 1846, he sailed from Nova Scotia, and in July, 1848, he landed on Aneityum, in the South Seas.

THE SOUTH SEA ISLANDS.

The vast bosom of the Southern Pacific Ocean is gemmed with thousands of islands, some large, some small, clad in fadeless green, and bright with the smile of perpetual summer. The New Hebrides group, in Western Polynesia, fourteen hundred miles from Australia, extends four hundred miles north and south. The principal islands are Santo, Malekula, Efaté, Erromanga, Taana, and Aneityum. Thirty of the islands are inhabited. Magellan, the Spanish navigator, discovered this group in 1520. In 1774 Captain Cook explored the whole group, and because of its lofty mountains, which reminded him of the Scottish Hebrides, he admiringly gave to it the name it still bears.

The islands are rich in all that lends loveliness to tropical scenes; mountain ranges, clad with forests to the summit; green and fertile valleys, stupendous precipices, deep dark gorges, sunless caverns, coral reefs over which the long waves of the Pacific beat and break in ceaseless play. In some of the islands the fearful throes of earthquakes are often felt, and in some volcanoes thunder

continually. Little labour is required to win a living from the cocoanut grove, the bread-fruit tree, the banana patch. The people when first discovered, were sunk in the lowest depths of moral degradation. Human sacrifices were offered to paltry and cruel gods. Widows were strangled. Infanticide and cannibalism were universal : and war was the normal condition of the people. Petty tribes separated by a mountain, a stream, or a narrow arm of the sea, treated each other as deadly foes, to be slain and eaten.

JOHN WILLIAMS.

In November, 1839, JOHN WILLIAMS, the heroic "Martyr of Erromanga," bade farewell amid tears and sad forebodings to his family and flock on Samoa, and sailed away to bear the Gospel to the people of the New Hebrides. He reached Tanna on Nov. 18th, found shelter at Port Resolution, and settled teachers under the care of chiefs who promised to be friendly. On the 19th the mission party set sail for Erromanga. Although he had succeeded at Futuna and Tanna, Williams was still anxious, for he was aware of the fierce and treacherous character of the Erromangans. He told his companion, Cunningham, that he had passed a sleepless night. On the 20th he landed and was at once killed by Erromangans whom he had trusted and attempted to win by kindness. Harris, who was travelling with the missionary for the benefit of his health, fell at the same place under the spears of the savages. Others of the company narrowly escaped death.

Two Samoan teachers were placed on Tanna in 1840 ; but they were subject to constant ill-treatment, and in 1841 had to be removed. Years passed without any further effort on Erromanga. In 1842, Messrs. Turner and Nisbet, of the London Missionary Society, were settled on Tanna, and toiled there for seven months, when, to save their lives they fled to Samoa. Other efforts were made to gain a footing on the group, but in vain, till in 1848, REV. JOHN GEDDIE was settled on ANEITYUM, the most southerly of the islands.

JOHN GEDDIE.

JOHN GEDDIE, whose name like that of John Williams, is forever associated with the New Hebrides mission, was born at Banff, Scotland, April 10th, 1815. His parents removed to Pictou, Nova Scotia, when he was a year old. They devoted him while still a babe to mission work. The parental vow was kept a secret till after the son had entered upon his chosen career. He was educated at Pictou—in the Grammar School, the Academy, and in the Theological classes taught by Dr. Thomas M'Culloch. He was licensed to preach May 2nd, 1837. Before he had completed his course, he had solemnly made up his mind to devote his life to mission work among the heathen. A relative in London had for years sent to Mr. Geddie's father, the publications of the London Missionary Society, with their fascinating narratives of Gospel triumphs in the South Seas. These narratives, and the biographies of the missionaries, had turned the young man's attention to a most inviting field. He entertained the hope that the Presbyterian Church of Nova Scotia, of which he was a minister, would undertake a foreign mission of her own and commission him to the work. If this plan failed, he would feel free to offer his services to some other church or society. He accepted a call to a congregation in Prince Edward Island, and was ordained March 3rd, 1838. He entered upon his work with ardour, and testified afterwards "that the more his mind was engaged in Foreign Missions, his interest in Home Missions was the more intensified." In 1836 he was married to Charlotte, daughter of Dr. Alex. Macdonald, Antigonish. He informed her before their marriage of his views with regard to a Foreign Mission. He formed missionary societies in all the congregations in Prince Edward Island, and urged in season and out of season, the claims of those who had never heard of the Lord Jesus.

Mr. Geddie's "idea" was, that the Presbyterian Church of Nova Scotia should found a mission of her own,—send

forth and support her own foreign missionary. An overture from his presbytery was presented to the Synod in July, 1843.

The Synod held its next meeting at Pictou in July, 1844. This was the first time in history that the project of establishing a mission among the heathen was considered by a Presbyterian Church, or by any Church, in a British colony. The Synod of Nova Scotia had then about 5,000 members. Ministers were few in number and very poorly supported. Congregations were widely scattered; and home-work, educational and evangelistic, was urgent. The Synod was attended by twenty-four ministers and fifteen elders, and after full discussion, resolved by a vote of 20 to 14 to proceed, and appoint a Board of Foreign Missions. Such was the beginning of the Foreign Missions of the Presbyterian Church in Canada.

MISSIONARY APPOINTED.

In 1845 the Board reported to the Synod that they had received \$750, which with \$250 from the previous year, made \$1,000. They considered this sufficient to warrant the appointment of one missionary. The Synod authorized the Board to select a field and call a missionary. New Caledonia, a large island not far from the New Hebrides, was the field first selected; and REV. JOHN GEDDIE was chosen "first missionary." At Pictou, 3rd November, 1846, the designation services took place—the first in the history of Canada. In a small American whaler our missionaries doubled Cape Horn and reached the Sandwich Islands. For three long weeks their little brig battled for life with tremendous storms at the Cape; and their case often seemed hopeless; but at length they reached sunny seas and favoring breezes, and in 170 days from New England found themselves the happy guests of the American Board's missionaries at Honolulu. They had sailed over 19,000 miles.

From the Sandwich Islands Mr. Geddie in thirty-eight days reached Samoa, where he had much happy intercourse

with the London Missionary Society's agents, with whom he planned his future campaign. Rev. Thomas Powell, of Samoa, accompanied the Geddies in the *John Williams* to the New Hebrides. It was resolved to settle on ANEITYUM, the most southerly of the islands. Its circumference is about forty miles. It is of volcanic origin, mountainous, picturesque, and with one safe and beautiful harbor. A coral reef with some openings surrounds the island.

ANEITYUM.

The missionaries being left to themselves in their island home, built a comfortable house eighteen by thirty-two feet, wattled, plastered, and thatched with the leaf of the sugar cane. For flooring they had the ground covered with fine coral, and the coral with mats. They built a small house for a chapel and school-room. The natives gave no assistance. They were shy, and evidently did not love the strangers. Messrs. Geddie and Powell began at once to learn the language and to visit the people, penetrating forest and glen, fording streams, climbing mountains, visiting by boat every hamlet accessible from the coast. They thus picked up the language very rapidly, and won, to some extent, the confidence of the people. For the natives marked that Dr. Geddie had no cannon, no firearms, no weapons of offence or defence in his hands or on his premises, that his wife and little ones were among them trustfully, while on the other hand the Jesuit Mission and the establishments of the sandal wood traders were guarded by cannon and furnished with firearms. Schools were opened for old and young; instruction in reading, writing and counting was given. Constant intercourse was kept up over as wide an area as could be overtaken. At first the Sabbath services were attended by few, for they thought that to attend such services was to confer a special favor on the missionary, and they would ask for payment. The Lord's Supper was celebrated for the first time on Aneityum on the first Sabbath of September, 1848; Dr. Geddie preached in Samoan and in English. Not one of the Aneityumese took part in that communion.

The first person on the island who asked Dr. Geddie to conduct worship was a little boy whom he met one day, and who said, putting his hand to his forehead and covering his eyes, "Come, let us do this." A few other boys were gathered together, and the missionary held a service with them. This boy afterwards became a faithful teacher.

Before the Geddies were many weeks on the island two widows were strangled, their husbands having died. The practice was that the nearest relative of the widow—a son, a brother, or even a daughter—should do the horrible deed. Any feeble, helpless children of the family were also put to death. The missionaries tried at once and earnestly to put a stop to these "horrid cruelties," and the chiefs promised they should cease; but eight cases of widow-strangling came to the knowledge of Dr. Geddie the first year of his sojourn here. Even the widow herself was often a resolute accomplice in the tragedy.

PEACE-MAKING: PLOTTING.

The rainy season, beginning in December and ending in April, is the time for high winds, hurricanes and drenching rains. The natives at Dr. Geddie's station attributed a disastrous hurricane in January, 1849, to a certain wind-maker on the island, and they determined to kill him. Nohoat, the chief, led them forth to battle against the wind-maker and his allies. The two "armies" were within sight of each other and indulging in the shouting, threatening and defying that were the usual prelude of battle. The missionary took up his stand between the two hosts, warned them of the sin of going to war, and declared to them that Jehovah made the winds and hurricanes. After strenuous efforts, during which he risked his own life, he succeeded in putting an end to the strife. This was the first of many glorious victories of love and mercy.

For several years there were from six to ten French Roman Catholic missionaries on Aneityum. They made no progress among the islanders. In 1850 they withdrew.

Mrs. Geddie taught the women to sing, sew, read and write. Her great difficulty was to secure their attendance

with even a reasonable measure of regularity, and it was only after years of diligent effort that she succeeded.

During his first year's stay on Aneityum, Dr. Geddie had the invaluable aid and fellowship of Mr. Powell, of the London Missionary Society. Illness compelled Mr. Powell to retire at a very anxious and critical period, when the Gospel was beginning to tell on the population, and people were taking sides for and against the new religion. There was on Aneityum a small colony of sandal wood traders, excessively depraved persons who hated the Gospel because it interfered with their vices. These people did all they could against the mission; and Dr. Geddie was hateful to them. They stirred up the heathen against him. At one time a plot was formed to burn the mission premises. A friendly heathen informed Dr. Geddie of the fact. The plot was happily defeated by a heathen chief who respected the missionary and desired his continuance on the island.

STRUGGLING AND WINNING.

Gradually the attendance upon public worship increased. Converts multiplied. The keenest enemies were, one by one, attracted to the Christian side. The "Natmasses," or ghosts, or spirits, of which the natives stood in dread, lost much of their power. The converts were instructed to wear some clothing especially when attending the Sabbath services. It was not an unusual thing to see at meetings men with only a shirt and a black hat; or wearing a canvas bag with holes for head and hands to go through. Sometimes Dr. Geddie's boat sails would be used for "Sunday best."

For four years Dr. Geddie from his lonely post, earnestly appealed to the church at home for a helper. In 1851 he wrote home: "I read with feelings of surprise and dismay that no movement has been made to fill up the vacancy in the mission. I have struggled alone amid difficulties which I believe have fallen to the lot of few missionaries, and cherished an almost confident hope that help was at hand. Oh, it is sad, *sad* to learn that I am still to be left in this

dark, dreary, inhospitable land without an associate in the missionary work." The church at home did not know how distressing Dr. Geddie's circumstances had become, for letters in those days were twelve months, sometimes more than two years, in reaching their destination. When all the facts became known strenuous efforts were made to send out helpers.

In May, 1852, a church was formed on the island, the first in the New Hebrides, the first among the Oceanic Negro or Papuan race. Fifteen were baptized. The *John Williams* revisited the islands after an absence of two years and eight months. The deputation on board were astonished at the progress made. "Had there been two or three missionaries on the island it would have been very remarkable. As it is, it is pre-eminently so." During those solitary years of hard labor, the mission family were often reduced to dire distress for lack of the necessaries of life. At one time Dr. Geddie lay almost in a dying state from fever. All the food he could get was given by a poor shipwrecked sailor out of his own scanty allowance. At the sandal wood station food abounded, but so bitter, so deadly was the hatred of the captain to the mission that he refused to sell even a biscuit, or a handful of flour, though he knew the missionary and his family were in danger of death from lack of supplies.

TIMELY AID.

But now, on the 1st July, 1852, timely help came. Bishop Selwyn, of New Zealand, a valued friend who had visited Aneityum before, and whose friendship for Dr. Geddie was deep and life long, brought in his schooner Rev. John Inglis and his wife. Mr. Inglis belonged to the Reformed Presbyterian Church of Scotland. He had been for sometime in New Zealand, and he was providentially guided to Aneityum in this time of need. He was speedily settled at Aname on the opposite side of the island from Dr. Geddie's station. The people received him with rejoicing. Heathenism now fell very rapidly. Commodious

churches were built, converts were taught to be industrious. Arrowroot was cultivated and sold for the benefit of the mission. The Gospels, and Psalms, Hymns, Catechism, in their own language, were placed in the hands of the people. All were taught to read. Ultimately the whole Bible was given to them in their own tongue.

COMPLETE SUCCESS.

In 1865, Dr. Geddie with his wife paid a visit to Nova Scotia—their first and only visit. They were the first “returned missionaries” ever welcomed by the Presbyterian Churches in Canada. Dr. Geddie told the story of the mission with a simplicity and pathos that could not be surpassed, and the people never wearied of his thrilling tale. He did much by his addresses and his intercourse with the churches to develop the missionary spirit. He loved the church at home, but his heart was all the while with his own little flock far away, and he returned to his field with renewed health, and continued his labors till Dec. 14th, 1872, when at Geelong, Australia, he fell asleep in Jesus—the pioneer missionary of the Presbyterian Church in this Dominion—the founder of the first Canadian Mission to the Heathen in a foreign land. Twenty-four years of life were spent among the beloved Aneityumese. As his memorial tablet tells, “when he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen.”

OTHER WORKERS.

In 1877 his faithful fellow-worker, Rev. John Inglis, returned to Scotland, after twenty-five years on the island. He brought home with him the Old Testament translation ready for the press, and superintended its issue by the British and Foreign Bible Society. The whole expense, about \$1,200, has been defrayed by the natives. At the time Dr. Inglis retired the whole number of the baptisms amounted to 2,100; and the admissions to the Lord's Supper to 1,300. Many Aneityumese were trained for teachers, and were of much use on other islands.

Rev. James D. Murray, of Nova Scotia, succeeded Dr. Geddie on Aneityum. In 1876 Mr. Murray resigned on account of his wife's health, and removed to Australia. He was succeeded on Aneityum by another Nova Scotian, Rev. Joseph Annand, who had spent three years in Efaté. Population having decreased, and the Gospel having a firm hold upon the whole island, it was decided that for the future one missionary would suffice. Accordingly Mr. Annand expressed his readiness to occupy a new field, a portion of the great island of Santo, where he has mastered the third language since joining the mission. Aneityum has been transferred to the Free Church of Scotland.

TANNA.

TANNA has a good deal in common with Aneityum, but it has its active volcano, ever flaming, thundering and sending up columns of lava, and often shaking all the land. Three Samoan teachers were placed on Tanna, on the 18th November, 1839, just before the memorable death of Williams. The natives welcomed them cordially. In June, 1842, Messrs. Nisbet and Turner, of the London Missionary Society, began work at Port Resolution; but trouble arose; the natives proved treacherous, and the missionaries had within six months to flee for their lives. Teachers were again placed on the island in 1845, but one of the band of seven was killed, and the rest escaped to Aneityum. Still another attempt was made to introduce teachers, and with the same result. In 1854, when Aneityum had become Christianized, a party of Tannese visited the island, and were greatly astonished at the change they witnessed, especially at the total cessation of war. The marvels they witnessed led them to embrace Christianity; at least they intended to embrace the new faith. Two teachers were sent over from Aneityum, and were welcomed. More teachers were invited and welcomed in 1855, and there were very hopeful symptoms of progress. In 1857, Rev. George N. Gordon visited Tanna; and some of the chiefs welcomed him; but it was thought best he

should be settled on Erromanga. In 1858, a band of missionaries arrived: Rev. J. W. Matheson and his wife from Nova Scotia, Rev. J. G. Paton and Rev. J. Copeland, from the Reformed Presbyterian Church of Scotland. These were all located at different stations on Tanna. Dr. Geddie remained nine days with Mr. Matheson. A house was built. The natives continued friendly. Chiefs came with frequent presents of food. All seemed willing to hear something about God—the “unknown God.” A small church was built, and the attendance increased daily. Messrs. Paton and Copeland carried forward the work at Port Resolution, the principal port of Tanna.

There was a party led by the “rain-makers” by whom hurricanes, tornadoes, diseases, sudden deaths, were attributed to the strangers and their religion. Mr. Paton’s wife and babe died. Mr. Paton himself was stricken down with fever. Mr. Matheson’s health utterly broke down. On June 18th, Rev. Samuel Falton Johnston and his wife, from Nova Scotia, joined the mission. Mr. Johnston entered upon the work with zeal and prudence. He was surrounded by warlike and vicious tribes. Many attempts were made to destroy his house and drive him away, and his life was in constant peril. He died suddenly on the 21st January, 1861.

A trading vessel called at Mr. Matheson’s station and asked that a chief should be sent on board, as they had “something to give him.” A chief went on board, and was detained an hour or two. Nothing was given him but *measles*! The same vessel called at Port Resolution and asked leave to land some sick Lifu men. Leave was granted. It was found that the men were dying of *measles*! This was a wicked plot to excite the wrath of the heathen against the mission. From these two points of infection the deadly disease spread over the whole island, carrying destruction everywhere. The people held the Christians guilty of bringing upon them the awful calamity. Then came two dreadful hurricanes in January, and a hurricane of unprecedented violence in March, which added to the

fury of the people, the missionaries kept to their post, month after month. In January, 1862, another hurricane visited the islands. Mr. Paton's station at Port Resolution was broken up through the violence of warring tribes, and he made his way to Mr. Matheson's station. Early in February their church was burnt down by the heathen, who threatened also to burn the house. Mr. (now Dr.) Paton and the rest left Tanna. They left many friendly natives behind, who were eager for their return. Mrs. Matheson died on Aneityum, March 11th, 1862. Shortly afterwards, Mr. Matheson also passed away. The light kindled on Taana never was fully extinguished. Brighter days came. Rev. William Watt and his wife have toiled there for twenty-nine years with marked success. There is no longer danger to life or property, and heathenism is dying.

ERROMANGA: THE GORDONS AND OTHERS.

Let us now return to Erromanga. We have already noted the tragic close of the life of John Williams. The banner which had fallen from his hand was taken up by REV. GEORGE N. GORDON, a native of Prince Edward Island, a young man of profound piety, strong faith, rare natural eloquence, and earnestness of purpose. After his training at Halifax he spent some months of preparation in London, and there married a young lady who proved a true "help-meet" to him.

On June 17th, 1857, Mr. Gordon and his wife were settled at Dillon's Bay, Erromanga. He was warmly welcomed by a few young men who had been under training at Samoa; but the four chiefs at Dillon's Bay were by no means friendly, although they manifested no active opposition. Mr. Gordon undertook to train native teachers. He found the people sunken in every form of vice and wickedness, naked, brutal, cruel savages,—the war-horn sounding continually. Each family had a god of its own. In mean little temples they presented offerings of food to their gods with the prayer, "Accept this offering. Protect me, and kill my enemies." Like most of the people on

other islands, they believed no one died a natural death. A neighbour or some other person was blamed. Revenge was sought, and hate was kindled which lasted from generation to generation. This is in part the cause of the constant wars of the heathen. Infanticide prevailed. Women often committed suicide to escape from the cruelty of their husbands. For four years Mr. and Mrs. Gordon toiled with unwearied energy to plant the Gospel in Erromanga. They made many friends among the natives. But the dread visitation of measles came, and the missionary was blamed for it. On May 20th, 1861, Mr. Gordon and his wife were killed. A band of nine savages came from a village eight miles away to do the deed. It was noon. Gordon with some natives was preparing a new house that would serve for protection in the hurricane season. His wife was in the summer house a short distance up the hill. One of the savages spoke to Mr. Gordon, asking a gift of calico for himself and some others. He also asked for medicine for a sick man. Eight were lying in ambush. Mr. Gordon stopped his work, and was proceeding to his house past the "ambush," when the man who had been talking with him struck his hatchet into Mr. Gordon's spine. Mr. Gordon fell. The men in ambush sprang upon him, and speedily all was over. His wife heard his warning cry, came out to enquire into the cause of the noise, and was immediately killed. Tidings of the tragedy spread over Erromanga and Tanna, and soon reached Aneityum. Dr. Geddie visited Dillon's Bay. The remains of the honored dead had been buried by friendly natives, and the little band of faithful Christian converts hastened to Aneityum for safety and sympathy. A native of India named Rangé, a Mahometan, living in Erromanga, hated the missionaries and incited the natives to murder them. He persuaded the natives that the recent death of a chief had been due to medicine given by Mr. Gordon, and that they had no sickness till the Gordons came. He also tried to induce the natives to massacre the little band of Christians at Dillon's Bay. Rangé held to be morally guilty of the murder of Mr. and Mrs. Gordon.

The years 1861, 1862 marked a trying crisis in the history of the New Hebrides mission. Measles and diphtheria swept the islands. Dr. Geddie's church was burnt. Hurricanes caused desolation. Mr. Johnston died suddenly. Mr. and Mrs. Gordon were killed. Mr. and Mrs. Matheson died. Of eight missionaries sent from Nova Scotia only three were living. Dr. Paton left his station to seek a change of air; and by his earnest advocacy in Australia, secured £5,000 for a mission vessel, and paved the way for the active co-operation of the Australasian churches in the mission. The church in Nova Scotia asked for volunteers to fill the places vacant by death. Rev. Donald Morrison, Rev. James D. Gordon, Rev. William McCullagh offered and were accepted. A vessel for the use of the mission was built at New Glasgow, Nova Scotia. She was 115 tons burthen, and named *The Dayspring*. In this vessel our newly appointed missionaries set sail on a sunny October morning in 1863. *The Dayspring*, having visited Australia pursued her mission among the isles of the Pacific. Mr. and Mrs. Morrison were placed on Efaté. Mr. and Mrs. McCullagh occupied for a time Dr. Geddie's station on Aneityum, and soon, on the ground of ill health, retired from the mission. REV. J. D. GORDON was a brother of REV. GEORGE N. GORDON, who had fallen on Erromanga, on May 20th, 1861.

The younger brother took up, in 1864, the banner which the cruel assassins struck from the elder brother's hand, in 1861. He laboured with unremitting zeal and devotion till 1872, when owing it is believed, to deadly sickness among the people, he too was murdered in Erromanga. It was on the 17th March. The missionary was at Portinia Bay in his house, engaged in translating the story of Stephen's death as given in the Acts. A native called and asked him for an empty bottle. Mr. Gordon handed him the bottle, when the savage struck his tomahawk into the missionary's skull. He staggered into his room and fell dead. The murderer seized his axe and fled. Believing natives buried the faithful missionary at a

spot which he had himself marked out, in anticipation of an early death. Thus on Erromanga fell Williams, Harris and the three Gordons, five martyrs of the Gospel. Christendom has a stake in that far-off isle. Especially will the hearts of the Presbyterians of Canada yearn over those martyr graves.

Another Canadian—a Nova Scotian—steps at once to the front to do battle for Christ in Erromanga. The valiant young missionary is Rev. H. A. Robertson, who has devoted himself to the work since 1872, and whose efforts have been crowned with abundant success. The murderers, assassins and cannibals of a few years ago are now “clothed and in their right mind.” The influence of the Gospel pervades the whole island. Hundreds commemorate the Saviour’s dying love at His own table. The missionary and his wife have frequently traversed the island in the whole extent of it, without fear or danger. Mr. Robertson has shown remarkable tact, as well as zeal and devotion in his work. Churches, school-houses, and dwelling-houses marked with some comfort, are now found on Erromanga. The children of murderers and cannibals, and indeed men who had been themselves murderers and cannibals, are now docile members of the Church of God.

EFATÉ AND THE MORRISONS.

EFATÉ was the scene of the brief, but most effective missionary career of Rev. Donald Morrison and his wife. Previous to their becoming missionaries, Mr. Morrison was a pastor in Prince Edward Island, and Mrs. Morrison a trained teacher in Nova Scotia. Both feared the Lord from their childhood. Both, when they left Halifax for the New Hebrides, were healthy, strong, exceptionally equipped to battle with the hardships and privations of the career they had chosen. The *Dayspring* landed the Morrisons on Efate in June, 1865. They soon overcame the difficulties that first confronted them, easily breaking through the barrier of language, and winning the confidence and affection of the heathen around them. Here, as on every

island, the missionary had to gather the language phrase by phrase, word by word, from the lips of the natives, and to fix the vocables in written form. The Morrisons taught the heathen while they were learning from them. Their lives and property were safe, and the prospect of a rich harvest was bright. Fever, however, prostrated both husband and wife. Again and again they recovered, and renewed their exertions for their heathen charge. Again and again Mr. Morrison was restored as from the gates of the grave. Gradually his strength gave way. He died in New Zealand, Oct. 23rd, 1869. The work at Erakor, Efaté, survived; and to-day that island is nearly Christianized.

VOLUNTEERS.

The Church in the Maritime Provinces, in 1872, sent forth three young and vigorous men to fill the blanks made by the hand of death, or by retirement. These men were, Revs. J. W. McKenzie, H. A. Robertson, and James D. Murray. Mr. McKenzie was appointed to succeed Mr. Morrison; Mr. Robertson, as already stated, was placed in Erromanga; and Mr. Murray was for a time placed in charge of a station in Aneityum. Mr. McKenzie's labours on Efaté, have resulted in the formation of a strong church, and several stations.

In 1873, Rev. Josph Annand and his wife proceeded to the New Hebrides. For two years he occupied Erakor on Efaté. When, owing to his wife's blindness, Rev. J. D. Murray had to give up his station on Aneityum, Mr. and Mrs. Annand were placed in charge of that important post, rendered dear and sacred by reason of Dr. Geddie's labors there. Mr. Annand is the last of the noble line our Church has sent to the New Hebrides. He is now leading the invasion of the great island of *Espiritu Santo*, and at the head of a seminary there for the training of teachers and preachers for the whole group.

CO-OPERATION: RESULTS.

The Reformed Presbyterian Church in Scotland entered the field four years after Dr. Geddie's settlement on

Aneityum, and rendered inestimable service, first by Dr. Inglis's co-operation with Dr. Geddie, and then by the labors of Rev. Messrs. Paton, Copeland and Cosh. After the union of the Reformed Presbyterian Church with the Free Church of Scotland, the Free Church continued the work. The evangelization of the little isle of Aniwa, principally through the labors of Mr. Paton, is one of the delightful results of the New Hebrides Mission. Rev. William Watt and Rev. William Gray are on Tanna; and the people of that island are becoming obedient to the Gospel. At the present moment eight branches of the Presbyterian family are engaged harmoniously in the evangelization of the New Hebrides group. All the missionaries meet in Synod once a year and devise means for the advancement of the mission. No serious difficulty has ever emerged between the various churches working in the same field. It is evident that the responsibility of evangelizing the New Hebrides must ere long devolve wholly upon the Australasian churches.

When the mission was planted communication with the home church was slow and uncertain—a matter of a year, sometimes of even two years. Now there are monthly mails by Australian steamers; and there is frequent communication with all the missionary stations. This is a boon very highly appreciated; costly indeed, but worth all it costs.

The Holy Scriptures are being translated into one and another of the many languages of the islands; and the converts pay all expenses by their liberal contributions of arrowroot. For they are taught to be frugal and industrious, as well as to worship and serve the one living and true God and Jesus Christ, Whom He has sent.

Native teachers have been helpful in a high degree in the islands, sometimes in paving the way for missionaries, sometimes in aiding them day by day in their dealings with the people. They will in future have the benefit of special training under Dr. Annand.

Our Church has had her martyrs in these isles. The tears, the blood, the ashes of our sisters and brethren have consecrated the soil of Erromanga, Tanna and Aneityum. The Mathesons, the Gordons, the Johnstons, and Mrs. McKenzie rest there in their graves till the resurrection. Native Christians have not been less faithful, have been cut down as ruthlessly, and have witnessed as truly to Christ's redeeming love. We know not their names; but they, too, are our martyred brothers and sisters.

Last April the Mission Synod met in the church built by Dr. Geddie at Aneleuhah, the station first opened by him on Aneityum. The Synod celebrated the Jubilee of the Mission, opened here in 1848. Addresses were delivered on the Early Pioneers of the Mission, The Early Fathers of the Mission, The Martyrs of the Mission, The Expansion of the Mission, and The Prospects of the Mission and the Duties of the Missionaries and the Churches. It is significant of the progress of the mission that at the Jubilee Service a collection was taken up for the benefit of the "Native Teachers' Training Institution on Santo."

The Synod at this meeting expressed much satisfaction with the progress in Erromanga and Efaté by the Christian natives in supporting native teachers. The missionaries and their people have been doing their utmost in this direction. Satisfactory reports were received from Santo, Tanna, Malekula and other islands.

At the same time the removal by death of some of the best native teachers was mourned. On the island of Nguna the people are all Christian, 800 being church members. 40 couples from this island have gone out as teachers under the missionaries; and 21 are in course of training at the institution at Tangoa. 76 members were admitted to communion this year. Epi also is rapidly advancing. The people bought 800 copies of a new Hymn Book in eight days. The Gospel of John has also met with a brisk sale.

Last year the native Christians on Erromanga contributed in cash £45, and also gave arrowroot. Erakor station

(Efaté) gave £75 and a large quantity of arrowroot. Aneityum gave cash £47, and arrowroot to the value of £18 13s.

There are in the group 24 missionaries, 5 assists, 300 native teachers, 2,800 communicants; an institution for the training of native teachers, and a hospital. Communication with Australia and the world at large is regular and frequent.

A matter of interest in connection with the mission is the revelation it has made of the deep and unutterable depravity of the white traders who visited the islands, capturing the natives, stealing them, murdering them; communicating to them the foulest vices of the worst criminals in civilized lands, and teaching them to hate, distrust and destroy Protestant missionaries. These sandal wood-traders and men stealers could tolerate murder, cannibalism and the worst of crimes, but they would not, if they could help it, tolerate the pure religion of Christ.

The population of Aneityum and of other Christianized islands has greatly decreased within the last thirty years. This is due mainly, no doubt, to the diseases which traders have communicated to the natives. The influence of Christianity will serve to save them from utter extinction.

On the Christianized islands life and property are as safe as in the best regulated municipalities in Canada. There is no drinking of ardent spirits. In heathen days they chewed the kava root, spat the saliva into bowls and allowed it to ferment, thus producing a powerful intoxicant. But the kava root has been destroyed, and the people are all and always sober. No Christian is expected to use tobacco in any form. In their heathen state they are frantically fond of it; but they now regard it as hurtful. There is no Sabbath breaking. The whole of the sacred day is devoted to the public and private exercises of God's worship, "except so much as is to be taken up in the works of necessity and mercy."

It is the declared policy of our own Church and of the Free Church to withdraw gradually from this field of labor

seeing that Australia and New Zealand have such special advantages for prosecuting the work. The beneficent work begun by our church more than fifty years ago will be prosecuted by faithful men until these lovely isles become a moral paradise adorned with the beauty of holiness, in keeping with their natural charms and splendours.

France has long coveted this group ; but the vigilance of Presbyterian missionaries has hitherto kept the destroyer at bay ; and now the influence of Australia is all on the side of continued independence or absorption into the British Empire. French domination would mean the incoming of the Jesuit and the convict, and the utter overthrow of our mission work.



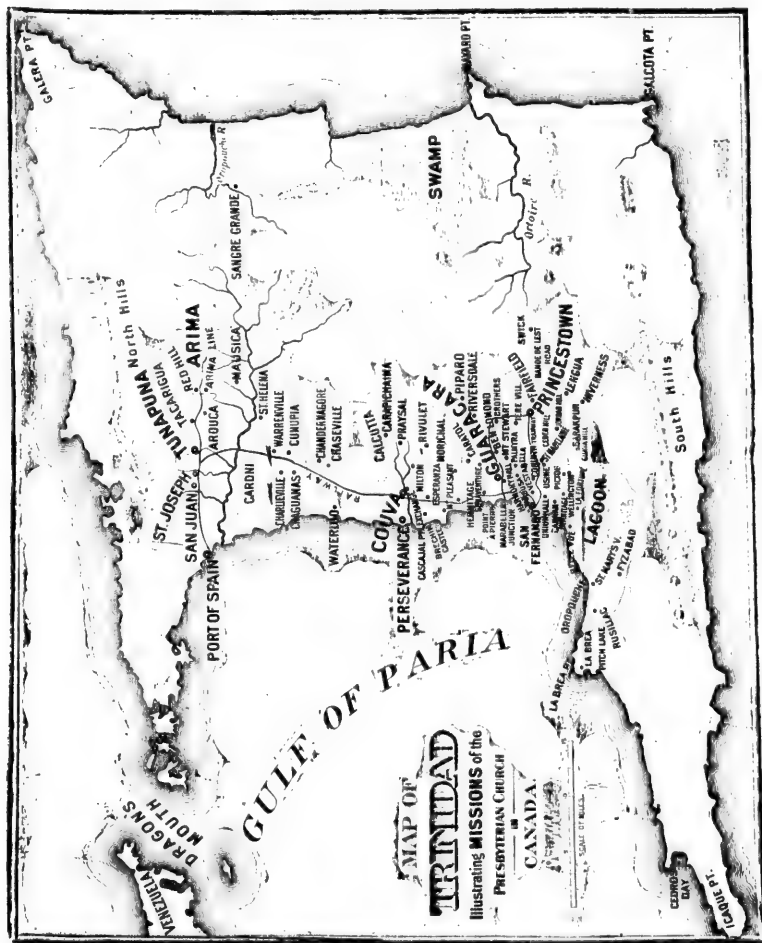
REV. DR. GEDDIE.

TRINIDAD AND DEMERARA.

BY REV. A. FALCONER

THE missionary operations of the Presbyterian Church in Canada in the West Indies have thus far been confined mainly to Trinidad. This beautiful island is situated in the Carribean Sea, between 10° and 16° N., and lies near the coast of South America, from which it is separated by the calm Gulf of Paria. It is the second largest of the British West Indies, being about fifty-five miles long and forty miles broad, comprising an area of 1,750 square miles. The soil is remarkably fertile. Rich, extensive plains in many places stretch on for miles from the sea-shore, terminating at the base of the rugged, forest-clothed hills, while large and undulating tracts of loamy soil lie in the valleys. The scenery is beautiful—in some places grand, with rugged mountain ranges rising to an elevation of over 3,000 feet, and always clad with richest verdure to the summit. The temperature is remarkable equable, ranging from a *minimum* of about 70° to a *maximum* in the neighborhood of 90° , sometimes rising perhaps as high as 95° . The heat, however, is tempered, especially in the dry season, by strong easterly breezes (the trade winds) that come from the Atlantic. There are no violent and destructive storms, as the island seems to lie outside the borders of the hurricane and cyclone regions.

Trinidad was discovered by Columbus in 1498. He gave it the name *La Trinidad*, or the Trinity, because as he drew near he saw three peaks of mountains united at the base, suggesting the Trinity. In 1797 Trinidad became a British Colony, having surrendered without an engagement, and from that day to this it has enjoyed a large share



of prosperity. It is a Crown Colony, under a governor, with executive and legislative councils. Its present population is about 240,000, more than one-third of whom are Asiatic immigrants or Coolies. Of the remaining two-thirds the negro largely predominates, while Spain, France, Portugal, China, Germany, England and Scotland have all contributed to the heterogeneous population.

ECCLESIASTICAL CONDITIONS.

Apart from the East Indians, the Roman Catholics have the greatest numerical strength. Next in order come the Episcopalians. The Methodist, Baptist and Moravian Churches are also laboring among the native population. Some sixty years ago the United Presbyterian Church of Scotland began a mission to this island. They have not been aggressive, having established only three congregations. Two of these are composed principally of Scotch merchants and others from the home land: and the third is composed entirely of Creoles. There is also a congregation connected with the Free Church of Scotland. It originated in a mission to the Portuguese, who fled to Trinidad many years ago, as refugees from Madeira. For many years services were conducted in this church in the Portuguese language: but more recently English has been substituted.

THE EAST INDIAN, OR COOLIE.

The mission work of the Presbyterian Church in Canada in Trinidad has been confined almost entirely to the East Indians. It is necessary, therefore, that something be said here in reference to this people, and the system under which they are brought to the Island. When, more than fifty years ago slavery was abolished in the British West Indies, the freed Creole laborer was strongly indisposed to steady work. With his own provision grounds at his disposal, from which by a moderate amount of labor a mere subsistence could be secured, he was satisfied. Planters were therefore under the necessity of securing labor elsewhere.

After several unsuccessful efforts in other directions, India was fixed upon as most likely to yield the kind of immigrant required. The system of immigration to Trinidad seems to have reached comparative perfection. At every point the interest of the immigrant is carefully guarded. The Indian Government watches with a jealous eye the movements of colonial agents that no undue means are employed to induce men to emigrate. The terms of indenture must be carefully explained before they leave Calcutta. Under these terms the immigrant is required to labor on an estate for five years. When he has worked out his five years indenture he is free to return to India if he choose, or to seek employment as a free laborer, or to re-indenture himself, but for not more than twelve months at a time. At the end of ten years' industrial residence upon the island he is entitled to a free passage back to India, or should he prefer it, he may receive, in commutation for his return passage, a stipulated sum of money.

There are no hard and fast lines by which men and women and children are bound to do a certain amount of work under certain conditions. But it is required that every healthy man work 280 days of nine hours each in the year, for which he is paid at a minimum rate of 25 cents per day, with free lodgings, medical attendance and medicines. But should he prefer piece-work to day's labor, he receives for his task at the same rate as other laborers residing on the estate. The diligent laborer often accomplishes two tasks per day.

The Government exercises a most careful supervision over the Coolie. Every estate must provide hospital accommodation for its people. This hospital is under the careful inspection of the district medical officer, whose duty it is to visit it at least twice a week and enquire particularly into the general health of the people. So jealous is the government over the health of the immigrant that if the mortality on any estate exceed one per cent., the average mortality for five years, Coolies are withheld from such estate.

It will thus be seen that as far as legal enactment can go the indentured laborer is carefully guarded. Comparatively few go back to India, and numbers who had done so have returned to Trinidad under a fresh indenture, or at their own expense. The larger number of immigrants become permanent residents, materially adding to the wealth of the island. The tendency to permanent residence is decidedly on the increase. Many East Indians have settled upon their own lands, built their own houses, and have formed peaceful and happy communities. Being industrious and economical, they seem rapidly to surpass the Creole, who occupies the same social position, in accumulating property. In San Fernando, the second town in the Colony, one-quarter of the taxpayers are Asiatics.

Such is the East Indian laborer in Trinidad. The first ship with Coolies arrived in 1845. Since that time there has been a steady flow of immigrants from that quarter, so the Asiatics in Trinidad now number probably well nigh 85,000. And they are fast becoming a very important factor in the population of the island.

ORIGIN OF THE MISSION.

The credit of originating the Trinidad Mission belongs to the Rev. John (now Dr.) Morton. In January, 1865, Mr. Morton, being at the time minister of the congregation of Bridgewater, was under the necessity of leaving Nova Scotia on account of his health. He decided to spend a few months in the tropics, and in the course of his travels he visited Trinidad. While there he was deeply impressed with the destitute spiritual condition of the Coolies. He found some 25,000 of these Indian immigrants, for whose spiritual welfare little or nothing was being done. They were as purely heathen as when they left their home in India. And his spirit was stirred to endeavor to do something to give them the light of the Gospel. An application was first made through the Rev. Mr. Brodie, then minister of the church in Port of Spain, to the Board of the U. P.

Church of Scotland to enter upon this work, inasmuch as they were already engaged in missionary work on the island. But that church was not prepared to extend its work in Trinidad.

Mr. Morton then laid the matter before the Board of his own church, which brought it before the Synod. The Board was asked to gather information and report. This was done, and in the following year the Synod unanimously agreed to authorize the Board to establish a Mission to Trinidad. Mr. Morton offered his services to the Board and was cordially accepted, and so became the first missionary to the Asiatics in Trinidad. He and his family sailed for the West Indies on December 1st, 1867. The winds and waves seemed as if leagued against them. They were overtaken by a terrific hurricane. The vessel's decks were swept, her principal sails torn to shreds, and her spars had ultimately to be cut away. "But it came to pass that though with much damage to the lading and the ship, as well as to the missionaries' effects, they escaped all safe to land," and arrived at Trinidad on January 1st, 1868.

Mr. Morton was first settled at Iere Village, about six miles inland from San Fernando. This was a station wrought by the U. P. Church of the United States, established to educate and Christianize the emancipated negroes. The mission was not a success. At Iere were a small church and dwelling house, which were transferred by the American Church to the Canadian Mission. Mr. Morton immediately set to work to establish schools and to acquire a knowledge of the language. For more than two years Mr. Morton labored alone, not without some tokens of success: but these were necessarily times of sowing. The progress of the work may have been slow at the beginning. Probably all mission work among a people of the East Indian type, if it is to prove solid and permanent, and ultimately bear good fruit, must at first be comparatively slow. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Scarcely had Mr. Morton been fairly settled down to his work when we find him appealing for another missionary. He felt, as he looked over the field, that it was all waiting occupancy. The number of East Indians had now grown to 30,000, and were increasing at the rate of nearly 2,000 a year. How could one man overtake the work? The Church had set its hand to the work of converting the Trinidad Coolies, and must go forward.

A SECOND MISSIONARY APPOINTED.

As a result of Mr. Morton's appeal steps were taken by the Board to secure a second missionary. The Synod at its meeting in 1869 authorized the Board to call ministers, whom they may deem specially qualified to enter upon missionary work. Acting upon this authority, the Board laid a call signed by its convener and secretary before the Presbytery of Pictou, addressed to the Rev. K. J. Grant of Merigomish. This call was cordially accepted, and Mr. (now Dr.) Grant was designated the work on the 29th March, 1870. The summer months were spent very busily in visiting various sections of the home Church; after which he left for Trinidad with wife and family, where he arrived on the 22nd of November, 1870.

After consultation, it was decided that San Fernando be chosen as a centre for Mr. Grant's field. This is the chief town in the southern division of the Island. It is distant from Port of Spain, the capital, about 30 miles. Some of the views in and around San Fernando are exceedingly beautiful, commanding the surrounding country and the calm Gulf of Paria, with South America lying in the hazy distance. With a population of 7,000, comprising a very considerable number of Coolies, and with easy access to a thickly settled country, studded with sugar estates, and consequently containing a large Asiatic population, San Fernando is one of the very best centres of missionary work on the island. Mr. Grant immediately set to work to acquire the language, and took measures to establish a school, which has ever since been the centre of much valuable educational work.

In July, 1871, Mrs. Morton was brought to San Fernando, prostrated with a severe attack of fever. After her recovery she was prohibited by her medical adviser from returning to Iere. This led to a temporary residence of the Mortons in San Fernando. And for some time that town was made the centre of operations for both missionaries—Mr. Morton still continuing to carry on his work at and around Iere, while at the same time co-operating with Mr. Grant in and about San Fernando.

FIRST CHURCH DEDICATED.

The most important undertaking of this year was the erection of a church, the first dedicated to Christian worship among the East Indians of Trinidad. On applying to the Board, the missionaries received the cordial approval of their project, but the reply was "no funds to vote in aid." Still having faith in God, and their cause, and in the people, the missionaries said: "The God of Heaven, He will prosper us; therefore, we His servants will arise and build." So the builders were set to work in the exercise of a strong faith. Money flowed in beyond their expectations, the Coolies themselves contributing nearly \$800 of the total cost of \$3,200. In due time the church was completed, and it stands to-day a monument of the faith and labor of those who undertook and accomplished the work. This is not the last time in the history of the Mission when projects that were deemed necessary were undertaken, when the ways and means could not be devised, and the issue justified the faith. This edifice is a good-sized, commodious building, cool and attractive, bearing the euphonious name *Susumachar* (glad tidings). Equally suitable churches are now found at the other three principal centres.

FIRST DISPENSATION OF THE LORD'S SUPPER.

Shortly after the opening of the church the Communion was dispensed for the first time. Mr. Grant writes:—"Twelve Coolies gathered round the table of the Lord. A small company, undoubtedly, compared with the gather-

ings we had often seen, but ours was the joy of the first fruits. It will not soon be forgotten, our first Communion in the first Coolie church and our first Coolie disciples."

Among the "twelve disciples" just referred to, three of them afterwards became somewhat prominent in connection with mission work. Charles Soodeen did good service as the first East Indian teacher in Couva. Failing health compelled him to turn aside to other employments, but he has again returned to mission work, and is now a valuable laborer with Mr. McRae. Benjamin Balaram, having served for a time as Catechist, returned to his native India, where it is understood he is now engaged in Christian work. Lal Behari, after having prosecuted his studies under Mr. Grant, and by the direction of the Presbytery was licensed and ordained as the first native minister to his countrymen. He is now associated with Dr. Grant in the management of his field, to whom he has ever been an invaluable assistant. Since that time many other earnest young men have drawn around this first constituted church, or have grown up from the lads who have gathered into the schools of the mission. And to-day Dr. Grant rejoices in a band of noble young people, in whom he has year by year increasing confidence, and who give encouraging promise of usefulness among their countrymen. Any minister might well be proud of such young people as form a goodly number of the Communion roll of the San Fernando Church. And similar spirits may also be found in the other parts of the field—at Princetown, at Couva, at Tunapuna.

TRINIDAD PRESBYTERY CONSTITUTED.

On the 2nd July, 1872, all the Presbyterian ministers on the Island met and formed themselves into a Union Presbytery, which is somewhat unique in its character. The following is its basis:—

1. "That we form ourselves into a Presbytery, assuming on behalf of the churches we represent the name of the Presbyterian Church of Trinidad."

2. "That each member place himself in subordination to this Presbytery, but with right of appeal in matters of appeal to the Supreme Court of the Church with which he is connected."

3. "That this Presbytery, while carrying out the Presbyterian system, which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the Church with which such minister of congregation is connected."

This composite Presbytery has had its status recognized by the General Assembly, and representation is given to it in the Assembly in proportion to the number of its members belonging to the Canadian Church.

Two years later, after the arrival of the third missionary, the Mission Council was formed. All estimates and accounts are submitted to this Council, and any question arising in any field requiring special consideration is deliberated upon and decided as their combined wisdom may direct. Any matter calling for Presbyterian action is submitted to the Trinidad Presbytery. This Council has been of great benefit to the Mission, and has tended largely to harmonious working. Ordained native ministers are constituent members of this Council, but have no vote in appropriations of money granted by the Canadian Church.

PROGRESS OF THE WORK.

Six years had now been given to mission work among the Coolies. They were years of trials and difficulties, but yet of steady progress, if slow. We find one of the missionaries thus writing in his annual report of this date: "We have had our anxieties, and you will admit that they were not groundless, when I inform you of the existence of a secret, crafty, organized and active opposition by Mohammedans, which was designed to thwart our efforts and break up our Mission. Nearly every convert was tampered with, and in some cases fair promises of reward were made if Christianity were renounced. The depression produced by our apprehensions was more than compensated by the fulness of our joy in finding our young men true."

THIRD MISSIONARY APPOINTED : THE COUVA FIELD.

In the spring of 1873 certain proprietors of sugar estates in Couva offered to defray the chief part of the expenses of a missionary for that district. This offer was gladly accepted, and another missionary was sought without delay. Mr. Thomas M. Christie had previously offered himself for service in the foreign field. He had just completed his theological course and been licensed. The Board then unanimously accepted him as their third missionary to Trinidad. Mr. Christie entered upon his work in Couva in February, 1874. This district lies on the west coast of the island, between Port of Spain and San Fernando, with which places it has connection by rail. Couva is exceedingly flat, but it has a magnificent back-ground in the Montserrat Hills. It is one of the best sugar-making districts on the island.

For more than nine years Mr. Christie prosecuted his work with fidelity and success, till the failing health of both himself and wife compelled him to withdraw from the field. Returning to Nova Scotia his health seemed to improve, and he was engaged for a time in supplying vacant congregations. Thinking that a milder climate might be more favorable to his health, he accepted an appointment from the Presbyterian Church in the United States to Southern California. Here he labored for about a year, when he was again constrained to give up work. He died at Kelseyville, California, on October 3rd, 1885. His widow with her five children returned to Nova Scotia, and five years later she, too, was called to her eternal rest.

SUCCESSORS IN THE COUVA FIELD.

Mr. Christie was succeeded by the Rev. J. K. Wright, of London, Ontario. He began his labors in Trinidad in the opening of 1884, and continued to work with marked zeal and diligence till the end of April, 1888, when on account of Mrs. Wright's health he was constrained to retire from the Mission. He is now laboring in British Columbia. Some difficulty was experienced in obtaining

a suitable successor to Mr. Wright. But ultimately one was found in the person of Mr. F. J. Coffin, a young licentiate of the Church, who began work in Couva on the 8th December, 1889. During the interregnum Mr. C. Ragbir and Mr. S. A. Fraser, a young student Catechist from Nova Scotia, now one of our regular missionaries, did good service in supplying the field. Mr. Coffin continued to labor in Couva till January 1st, 1892, when he removed to San Fernando, to take part in the work of the recently established college and assist Dr. Grant in his field. He was succeeded by the Rev. A. W. Thompson, who had become connected with the Mission in the early part of the previous year, and who had spent most of the intervening time in carrying on the work in Mr. Macrae's field, who was absent on furlough. Mr. Thompson, with his wife (Dr. Morton's only daughter), still do faithful and successful work in the Couva field.

PRINCESTOWN, A NEW CENTRE.

We must now fall back from the order of time. We have already referred to Mr. Morton's removal to San Fernando in 1871 owing to Mrs. Morton's illness, from which common centre the whole field was worked. This arrangement continued till towards the end of 1874, when it was deemed best to separate the fields into two districts, Mr. Grant continuing in San Fernando and Mr. Morton taking charge of the inland lying country. A place called "The Mission," now Princetown, in honor of a visit paid to it by the two sons of the Prince of Wales in 1878, was chosen as headquarters. Not till 1876 could arrangements be completed for Mr. Morton and his family to take up their residence there. This is an excellent centre for work. The situation is elevated, commanding a fine view of the beautiful surrounding country. It is in the very midst of a large Coolie population, and at any time within easy access to a goodly number.

A FOURTH MISSIONARY—TUNAPUNA DISTRICT.

In the year 1877 the missionaries began to agitate for a fourth laborer. Not till 1880, and then largely through the increased liberality on the part of the converts and

others in Trinidad, did the Board feel justified in making an appointment. From among several who offered, choice was made of the Rev. J. W. McLeod. He arrived in Trinidad on January 15th, 1881.

The new field to be occupied was north of Couva, and nearer Port of Spain. As this was an important district the Mission Council deemed it desirable that a missionary of some experience should be settled there. Mr. Morton being the senior was chosen, and accordingly removed to the Caroni district, with Tunapuna, a village of 2,000 inhabitants, as its centre, where he still continues his successful work.

Mr. McLeod entered upon his work at Princetown with great enthusiasm, and for three years devoted himself vigorously to its prosecution. His health then began to decline. For another year, however, he clung to his loved work, till unable any longer to preach, he resigned his position. For a short time he gave systematic training to the native teachers and catechists in the whole field. This work, in spite of growing weakness, he carried on for the greater part of a year, when on the first of April, 1886, he passed to his reward. His wife and two children returned to Nova Scotia, and on the 13th December, 1887, the Master called her home also. The night before his death Mr. McLeod received the cheering news that a successor had been appointed to take up his work at Princetown. Mr. W. L. McRae was his successor. He began work in Trinidad on the 19th October, 1886. Three years later he was subjected to a sore bereavement by the sudden death of his wife. About two years ago he was again married, and he and his wife go bravely forward with the work in that district.

The only ordained Canadian missionary in the field not yet mentioned is the Rev. S. A. Fraser. Mr. Coffin was compelled by ill-health to retire from the work, and Mr. Fraser was appointed to succeed him. He and his wife arrived on the island in November, 1894. It was decided

that he should be associated with Dr. Grant in the working of the San Fernando district, thus enabling the latter to give more of his time to the College and Training Institution for teachers.

EDUCATIONAL WORK.

From the very commencement of their work the missionaries directed special attention to the education of the young. During the earlier years of the Mission they were entirely confined to native teachers, Creole and Coolie, and the chief supply has always come, and must continue to come, from this source. A new departure, however, was made in 1875, when Mr. J. A. McDonald was sent from Nova Scotia as teacher. He was followed by Miss Blackadder in 1876. We have no space to refer here to many excellent young women who from time to time have been engaged in this work. Their names will be found elsewhere. Miss Blackadder merits special mention as still continuing in the field after 22 years' service. The educational policy for some years has been that a Canadian teacher should be placed in the principal school of each of the four districts. Those now in charge are Miss Blackadder at Tunapuna, Miss Fisher at Couva, Miss Archibald at San Fernando, and Miss Sinclair at Princetown, all doing most excellent work. The importance of the educational work done by the Mission may be gathered from the fact that there are now 56 schools attended by 6,097 pupils. The planters have always contributed largely towards the support of these schools, and considerable amounts have been received from the government, on the system of payment by results. A few years ago a new school ordinance came into operation on the Island. According to this ordinance the government pay three-fourths of all the expenses of the schools, including the rental of buildings erected by the Mission. These buildings are to be free for religious services on Sabbath. The appointment of teachers and the control of the religious instruction are in the hands of the missionaries.

COLLEGE AND TEACHERS' TRAINING INSTITUTION.

When Mr. Grant was home on furlough in 1890 he incidentally referred in the course of his address before the General Assembly to the necessity of an institution for the better training of a native agency. The result was that the sum of \$4,000 was secured for that purpose, a few individuals having contributed the greater part. The F. M. Committee sanctioned the institution. A property adjoining the Mission premises in San Fernando was purchased and suitable buildings erected upon it. Thus the "Presbyterian College of Trinidad" was established. It was formally opened by the Presbytery of Trinidad on 2nd February, 1892, the late Rev. G. M. Clarke, of Halifax, who contributed to that object the large sum of \$1,000, being associated with them on the occasion. The teaching staff consisted of Dr. Morton, President, Dr. Grant and Mr. Coffin. Lal Behari was also appointed to give instruction in certain questions pertaining to Hinduism. The College opened with about 30 students. Of these, three, viz., Paul Bhukhan, A. Gayadeen and D. Ujagar Singh, have since been ordained to the ministry. The College has done much to equip the catechists for better work. Of these there are now 50 laboring in Trinidad and two in St. Lucia, under the supervision of our own missionaries. Three of the young men trained in the College are laboring under the direction of and supported by the Presbyterian Church of Jamaica among the East Indians of that Island. Our Mission has also provided three such laborers to work among the Asiatics in Grenada, under the supervision of the minister of the Established Church of Scotland there.

Taking advantage of a recent government ordinance, an institution was established in San Fernando for the training of teachers for the common schools. According to this ordinance the government provides for six scholars each year, at the rate of £40 sterling per annum, besides paying the rent of the building. This Training School was opened in 1894, the head teacher being Mr. E. H. Pasea, a native

of Trinidad, and now prosecuting his studies at Dalhousie College, Halifax. His place is now filled by Mr. Harold Clarke, a student from the Presbyterian College, Pine Hill. The institution is under the superintendence of Dr. Grant, who also devotes some time to teaching classes. Besides the six scholars provided for by government it is attended by many others, and does excellent work as a high school, as well as providing an efficient class of teachers. The institution is self-sustaining.

It should be placed on record that all the missionaries' wives have within their own spheres, and according to their own methods, done much in educating young girls, and in many other ways to further the great cause to which they and their husbands have devoted their lives.

TRINIDAD STATISTICS FOR 1897.

| | |
|---|------------|
| Regularly organized congregations | 4 |
| Canadian missionaries | 5 |
| Ordained native ministers..... | 4 |
| Catechists | 50 |
| Bible women | 10 |
| Communicants..... | 621 |
| Canadian lady teachers | 4 |
| Schools..... | 56 |
| Total scholars enrolled for year | 6,097 |
| Sabbath scholars..... | 3,042 |
| Contributed by native church | \$3,750.00 |
| Average per communicant..... | 6.04 |

ST. LUCIA.

St. Lucia is a beautiful island lying some 250 miles north of Trinidad. A young man who had been brought to the knowledge of the truth in Trinidad went there as an interpreter in the civil service. Earnest and faithful work among his countrymen led to the request for an agent from our missionaries to carry on the work on that island. A teacher-catechist and his wife were sent at the close of 1885, and definite work begun. That work has since extended. Two catechists are now employed, and four

schools have been established. The government give £150 stg. per annum for the support of these schools. The work is directed from Trinidad, one of the missionaries paying an occasional visit to the island. Much of the success of this mission is due to the family of Mr. Cropper, of the government immigration office.

DEMERARA.

In the year 1885 work was begun among the Indian immigrants in Guiana by Rev. John Gibson, of Ontario. The Presbyterian Church of Demerara was to provide one-half the salary and all incidental expenses on the field, whilst the Canadian Church provided the missionary and the balance of his salary. In 1888 Mr. Gibson was suddenly removed by death. The Presbyterian Church in Demerara did not feel itself prepared to continue the arrangement, and so no successor to Mr. Gibson was appointed.

Nothing further was done by the Canadian Church for the East Indians of Demerara till 1896. On the east coast some seven miles from Georgetown are the estates of Better Hope, owned by Messrs. Crum-Ewing & Co. For several years Mr. Crum-Ewing had supported an independent Presbyterian church for the spiritual benefit of the people of the estates. The Rev. Mr. Slater, formerly of Georgetown, had for some years supplied this church. On account of age and infirmity Mr. Slater desired to retire. On his conferring with Mr. Crum-Ewing it was agreed to offer this mission to the Canadian Church, which was done through the Mission Council of Trinidad, and readily accepted by the committee. The offer was that the mission premises, consisting of the necessary grounds, a church, school-buildings and a manse be given for the use of the mission, and that a contribution of £100 stg. per year be made by the estates of Better Hope towards the support of the work. Just at that time Mr. J. B. Cropper, a young man who had been for several years a voluntary and unpaid overseer of our work in St. Lucia, had completed his studies for the ministry at the Halifax College. He offered his

services to the committee, which were heartily accepted. Mr. Cropper has entered upon his work with characteristic enthusiasm, and it is already beginning to bear good fruit. Demerara is a very inviting and necessitous field, with its 120,000 East Indians, for whose spiritual interests little is yet being done. Having entered upon this field, there should be a determination on the part of the Church to win it for Christ. Already steps are being taken, which it is hoped may be crowned with speedy success, to send a second missionary to the west coast. Three catechists are associated with Mr. Cropper in the work.

Such is a brief record of the missionary work of the Canadian Church in the West Indies and Demerara. That to Trinidad has been an eminently successful mission. The writer has spent some years in that island, and is thus in a position to know something of its working, and can bear unqualified testimony to the solid, substantial work that has been done. The Church may well have confidence in this mission. By its work in Trinidad it has gained for itself a foremost name and place among the educating and evangelizing agencies of that island. As the duty of self-support is strongly impressed upon converts we may hope that in the not very distant future we shall see a thoroughly equipped, self-sustaining church, embracing many congregations, composed of those once Indian idolaters. The East Indian is industrious, persevering and provident, and is therefore destined to exercise a very decided influence on the land of his adoption, and play an important part in its history. Hence the importance of giving this people the Gospel with its elevating, enlightening, sanctifying, saving power.

The Church has in the meantime much reason to be thankful for the success which has attended her efforts. But she cannot yet call a halt. The old cry of the believing Caleb must be hers, as she looks to an equally promising land: "Let us go up at once and possess it, for we are well able to overcome it." She has already, as we have seen, gathered her grapes of Eschol there. These are only an earnest of a much more abundant harvest.

PRESENT MISSION STAFF.

| | Appointed. |
|------------------------------|------------|
| Rev. John Morton, D. D. | 1867 |
| " K. J. Grant, D. D. | 1870 |
| " W. L. McRae | 1886 |
| " A. W. Thompson. | 1890 |
| " S. A. Fraser | 1894 |
| " J. B. Cropper | 1896 |

MISSIONARY TEACHERS

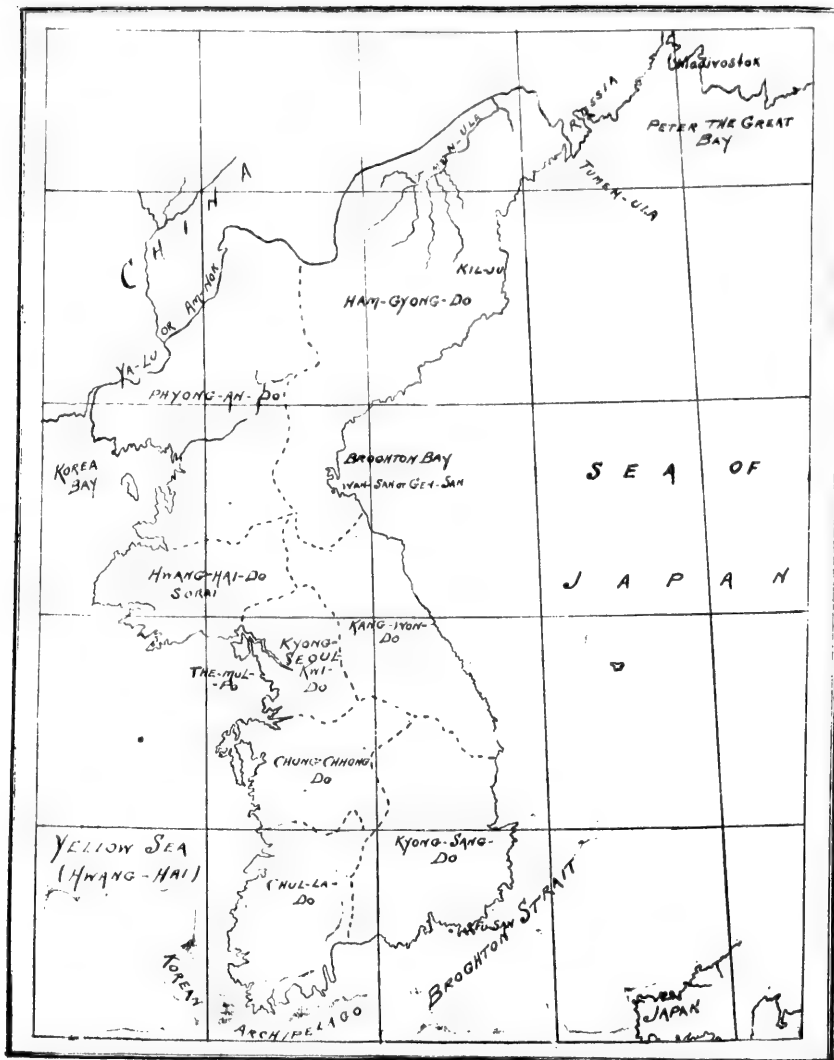
| | |
|-------------------------|------|
| Miss A. Blackadder | 1876 |
| " A. J. Archibald | 1889 |
| " L. Fisher | 1890 |
| " E. Sinclair | 1894 |
| Mr. H. Clarke | 1897 |

RETIRED OR DIED.

| | Appointed. | Retired. | Died |
|------------------------------|------------|----------|------|
| Rev. Thomas Christie | 1873 | 1883 | |
| " J. W. McLeod | 1880 | | 1886 |
| " J. K. Wright | 1883 | 1888 | |
| " F. J. Coffin | 1889 | 1894 | |
| " J. Gibson | 1884 | | 1888 |

MISSIONARY TEACHERS

| | Appointed. | Retired. | Died. |
|-------------------------|------------|----------|-------|
| Mr. J. A. McDonald | 1875 | 1877 | |
| " A. Campbell | 1880 | 1881 | |
| Miss A. Semple. | 1883 | 1889 | |
| " E. Copeland | 1884 | 1889 | |
| " A. Hilton | 1884 | 1886 | |
| " M. Archibald | 1886 | | 1887 |
| " M. Graham | 1889 | 1891 | |
| " M. Kirkpatrick | 1891 | 1896 | |
| Mr. C. H. Pasea | 1894 | 1897 | |



MAP OF KOREA.

KOREAN MISSIONS.

BY REV. P. M. MORRISON, D. D.

KOREA is an independent kingdom in Asia, between Russia, and China on the North and the Yellow Sea, and the Sea of Japan on the West, South and East. It is separated from Russia by the Tumen River, and from China by the Yalu River. On the northern frontier, in north latitude 42° and longitude $107^{\circ} 42'$ east, rises the main peak of the ever white mountains, named Paik-Tu, or White Head, in the centre of which lies the Dragon's Lake. Out of this flow the two rivers that divide Korea from Russia and China, making the country, in a sense, an island. The area of Korea is estimated at 82,000 square miles, and its sea coast line at 1,740 miles. The most careful estimates, based on government reports, give Korea a population of 12,000,000.

The face of the country is very broken. A chain of mountains runs north and south its whole length, sending out spurs east and west to the sea. Between these are river basins, generally very fertile, and well adapted to agriculture, although as yet but poorly cultivated.

The climate is bracing, except during the rainy season, which is from June to September. The autumn is nearly cloudless, and the winter means usually a stretch of clear weather, with the exception of many snow storms. In the north the winters are long and the cold is severe. Many of the rivers are frozen over four or five months of the year.

The Koreans are worshippers of spirits. Superstitions abound among them. Gale says: "They worship various spirits or gods in the different rooms of their houses. They worship snakes and weasels and pigs, and not a day goes by

but the spirit of some animal must be propitiated. The whole existence of Korea, from king to Coolie, is one complicated system of ancestral and spirit worship. For three years after the death of parents night and morning the children offer food, meat and tobacco before the tablet in the room where the dead ones lived, making besides numerous offerings at the grave." Thus deep degradation characterizes their moral and spiritual life, out of which they cannot be raised except by the Gospel and grace of the Lord Jesus Christ.

THE ORIGIN OF THE MISSION.

In the spring of 1888 a young man fired with missionary zeal set off for the coast of Labrador, as the representative of the Students' Missionary Association of the Presbyterian College, Halifax, to spend eighteen months in teaching the scattered inhabitants of the fishing villages of that bleak land. He performed his work with apostolic diligence and fervor and awakened in the church and the Students' Society an undying interest in the poor people of that portion of our Dominion. On his way thither on the little fishing smack that carried him he read Griffin's "The Hermit Nation." The perusal of this book aroused in his soul a burning desire to become a missionary to the people of Korea. After his return from Labrador he spent two years in completing his studies for the ministry and was settled, in June, 1891, as pastor of the congregation of Lower Stewiacke.

This young man was W. J. McKenzie. He entered upon his work as a pastor of the home church with the ardor of a single-hearted ambassador for Christ, and won the warm affection of a devoted people; but his soul longed for opportunity to give the Gospel to Korea. He looked for means to engage as a missionary of his beloved church there. The church was not prepared to open such a mission. He was sought by other churches, but he could not separate himself from his own. He determined to let a few friends know his desire, and to go forth depending on the support they and others in the church might be willing

to give him. His congregation and his Presbytery agreed to give him up for the work, though keenly alive to the sense of their loss.

In the autumn of 1893 he set forth, and about the close of the year arrived in Seoul. His term of labor was brief, but full of fruit. He went to live in Sorai, in the province of Whang Hai, with the only Christian family there, in order that he might speedily acquire the language and evangelize the people. In May, 1895, he wrote:—

"Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child. Then we were shunned, but now and for the last four or five months seventy to one hundred meet twice on Sunday, and nearly as many at the Wednesday evening prayer meeting. So eager are they now to have part in the worship of God, that in the bitter cold, when the snow is falling and the house overcrowded, they will sit outside through the whole service and the women behind the screen will stand holding their children, as there is no room to sit down.

"The people of their own accord have decided to build a church, and already over \$35 in gold is subscribed and much labor. When they began to subscribe a straw roof was their intention, but so willingly and largely have they contributed that now it must be a tile roof. It will cost more, but will be far more lasting. I told them I would not give one cash to help, but would give a stove and pipe when completed.

"It is to be built on a beautiful spot where devils for centuries received homage, and it will seat over 250. It will be the first church ever built by the Koreans unaided. No seating expenses here, as all sit cross-legged on the straw mats. Several widow's mites were among the offerings, and the small boys gave their few cash.

"The Lord has most wonderfully converted one whom we secured as teacher of the children. He had shown himself a good earnest Christian ere the appointment. The Bible

is text-book ; wages for one year is \$17.00 gold. Anything but a decided active Christian teacher would be worse than useless. I pay him this year's wages as they are building the church.

"About 20 families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over 20 take part in prayer already, and several men, and strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. They don't always come home encouraged.

"The men, and women, and boys meet of their own accord separately for singing, prayer and exhortation. What a joy when we see occasionally the hot tears of repentance flowing freely from the dark hardened faces.

"Probably at the dedication of the new church several will be baptized. In this matter I don't want to be over-hasty. 'Christ sent me not to baptize but to preach the Gospel.' Another missionary will examine, as I have but little experience. So many are the tokens of the Lord's favour that we are assured He is with us.

"I am now going on the eighth month without speaking a word of English or seeing a white face, during which I have not been a day sick.

"The country is all open and ready to listen to anything, false or true. The French Jesuits, here 100 years ago, are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada or the world over do not seem to be arising in their strength for the occasion. I have one province of near two millions to myself. In proportion as we help others, God will help us. 'The harvest is great, the laborers few, *pray* ye therefore, etc.' Over this troubled people Emmanuel must reign."

A few weeks after this letter was written the General Assembly, sitting at London, Ontario, on motion of Rev. Robert Murray, editor of the *Presbyterian Witness*, Halifax, requested the Foreign Mission Committee E. D. to consider whether it may be possible to open a mission in Korea, and

adopt Mr. McKenzie as one of our missionaries. Ere the committee had time to institute the necessary inquiries the sad news of the *death* of Mr. McKenzie came as a shock to the whole church. He had contracted typhoid fever, and, without skilled medical attendance or nursing, in a moment of delirium passed from the scene of his labor and triumphs. The native converts were heart-broken. They buried him tenderly, and wrote to the church here as follows, translated by Dr. Underwood, a missionary of the Presbytering Church north U. S. A. laboring in Seoul :—

“ As we are presuming to write this letter to you, who are the friends and brother ministers and brethren of Rev. McKenzie, we trust you will condescend to read it and give it your prayerful attention.
After Mr. McKenzie arrived in Korea he came down to the village of Sorai, and working hard about his Father's business, led many to come out and take their stand for the Lord.

The village of Sorai was always a very wicked place devoid of blessings ; now there are many who are trying to follow the principle of Mr. McKenzie. His body is no longer with us, and we, in prayer, want to know God's will. We now, waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher.”

This touching appeal was laid before the church, through the press, by the F. M. Committee ; but the Committee felt obliged to report to Assembly, in 1896, against the opening of a mission in Korea in the meantime, because of the want of funds to carry on efficiently the work already in hand in the New Hebrides and Trinidad. Mr. McKenzie, by will, directed that any money contributed for his work, unexpended at his death, should be used for the promotion of mission work in Korea. It was found that over \$2,000.00 were available, and this money was placed at interest to await the leadings of Providence as to the best way of expending it for Korea.

Many warm hearts deeply moved by McKenzie's heroic zeal and self-denial, and the cry of the bereaved Sorai Christians, were pondering how the longing of these might be met through the opening of a mission in Korea. The pent-up feelings found utterance through the W. F. M. S., who approached the Committee with a proposition to send out two young men of our College anxious to go, one of them to be supported by extra contributions by the W. F. M. S., and the other by a special effort by the whole Church. The Committee laid the matter before the Church, through the Presbyteries. The Presbyteries generally were favorable, but some desired the whole Synod to decide the matter and one or two opposed the movement. The facts were reported to the General Assembly in 1897, and leave was asked, and readily granted, to have the matter discussed and decided by the Synod. The question came up at the Synod at Moncton that autumn, and after a long, thorough and animated debate, it was decided by a large majority to authorize the Committee to open the Korean Mission.

The Committee lost no time in calling for volunteers, and in a few weeks Robert Grierson, M. D., and W. R. Foote, B. A., who had about completed their courses of study, offered themselves and were accepted by the Committee. At the same time there came an offer by a third, Duncan M. Macrae, B. A., accompanied by a pledge from the Students' Missionary Society, Halifax, of suitable provision for his support. This offer and pledge were also accepted, and the Committee at once arranged for the ordination, designation and departure of the three young brethren. Toward the end of July, 1898, they bade farewell to friends in the East, on August 1st said good-by to Canada, and on September 8th reached Seoul, where they were to remain for a time to become acquainted with the customs of the people, acquire their language, and consult with the "Council of Missions" in Korea, holding the Presbyterian form of government, as to their permanent field of labor. As the result of such consultation the Province of Ham Gyong has been fixed on as the field of the Canadian

Presbyterian Mission—a great stretch of country on the N. E. coast, of which Gensan or Wonsan is the chief open port, and extending northward to the Russian frontier, westward to the confines of Manchuria, and southward nearly to the latitude of Seoul. In this territory, with only two other missionaries, one a Methodist and one Independent, a million souls wait for the light of life. Surely every Christian heart will join in the prayer of our young brethren who represent us there, "May God give us the grace to begin a work like that of McKenzie at Sorai, which is now bearing fruit many hundred fold in all the regions round; and to our Church the grace to follow and develop it when it opens."

OTHER MISSIONS OF OUR CHURCH.

IN the order of time, the Foreign Missions of the Church were established as follows: 1 The New Hebrides Mission; 2 The Trinidad Mission; 3 The Mission to Formosa; 4 The Mission to Central India; 5 The Mission to Honan; 6 The Mission to Korea. The first two and the last named are under the special care of the Eastern Section of the Foreign Mission Committee and derive their support mainly from the congregations within the Synod of the Maritime Provinces.

In 1871 Rev. L. G. MacKay, D. D., was appointed by the Presbyterian Church in Canada a missionary to China. Mr. McKay chose as his field of work northern Formosa, now a part of the Empire of Japan. The success of the mission has been very great. There are now laboring with Dr. McKay, Rev. W. Gauld and two ordained native teachers—Rev. Tan He and Rev. Giam Chheng Hoa—and sixty native preachers not yet ordained. Total members, 2,250. Contributions from the native church, \$1,974. There are 60 chapels, 4 self-supporting congregations, a college and a hospital.

CENTRAL INDIA.—In 1876 this mission was inaugurated, Rev. J. Fraser Campbell, D. D., commencing his labors that year. Besides Dr. Campbell, there are now in this mission Rev. J. Wilkie, A. P. Ledingham, N. H. Russell, F. H. Russell, Dr. J. Fraser Smith, Dr. J. Buchanan, Rev. W. A. A. Wilson, Dr. C. R. Woods, and *seventeen* ladies, four of whom are medical doctors. In connection with this mission are a college, a hospital, and a number of schools. Much foundation work has been done. The expenditure last year exceeded \$47,000.

HONAN.—In 1888 our first missionary to HONAN was appointed—Rev. JONATHAN GOFORTH. With Mr. Goforth

have been associated Rev. Dr. McGillivray, Dr. McClure, Dr. Malcom, Rev. A. H. Grant, Rev. Murdoch McKenzie, Rev. Kenneth McLennan, Rev. Jas. A. Slimmon, Rev. James Menzies, M. D., Rev. John Griffith. With these brethren are associated four ladies. The expenditure in connection with this mission last year was nearly \$22,000.

We have a mission to the Indians of the North West not now "foreign," or for the benefit of "foreigners," but a mission to the heathen. When it was commenced long ago by Mr. Nisbet, the difficulties of reaching the field were far more serious than need now be encountered in going to China, India or Korea. We have now laboring among the Indians six ministers, six other teachers, and twenty-one ladies who are teachers. There is a school at Regina attended by 137 pupils; 57 are communicants. The whole mission costs over \$17,000.

We have a hopeful mission to the CHINESE in BRITISH COLUMBIA, at the head of which is REV. A. B. WINCHESTER. This mission calls for nearly \$4,000 a year. In Montreal and other cities in Ontario and Quebec there are Chinese whose spiritual interests are cared for by DR. THOMSON and many Christian volunteers.

THE HEATHEN INDIANS IN BRITISH COLUMBIA.—Some progress has been made among several bands of these Indians.

The F. M. Committee, East and West, ask the Church this year for \$151,573, which is a striking illustration of the marvellous expansion of the work since its feeble commencement in 1845. Let us give praise to Him who has more than answered our prayers and realized our brightest anticipations.

R. M.